

Preface

Last November I attended the "Christianity and Democracy" Conference held at Emory University, Atlanta, Georgia. This was sponsored by the Law and Religion Program at Emory and the Association for the Study of Law and Religion, NC, as the Australian correspondent. I was also a member of the Reformed Church Synodical Committee for Contact with Government. It was a great privilege to be able to attend this conference.

**Review of Conference, Emory University, Atlanta, Georgia
November 14-17, 1991**

Such a trip was also of immediate relevance to my research in the Department of Anthropology and Sociology at Monash University. I have been developing a project on Christian democracy in the forces of the late 20th century and part of this has involved the production of a series of ten tapes. **Study booklet to accompany set of ten tapes.**

I have given some thought to what was spoken and written at this conference. As I have done so I have also pondered the state of Christian political development in this country. Some of these thoughts are contained in a series of articles which you may have read elsewhere.

Bruce C Wearne
[Committee for Contact with Government]
Melbourne, February 1992

Maybe you are listening to these tapes and reading this booklet alone. Maybe it will be possible to discuss the tapes and the contents of this booklet in a group. Whichever way you do it, you should keep in mind that the lectures make demands upon the listener. Ensure that you have enough time to listen attentively. Take notes and prepare yourself for any discussion. On the 14th and 15th of November 1991, the work for you.

It would be good if you would interest others in these issues, write down some of your ideas and continue to give serious and sustained attention to how our political responsibilities should be shaped to give concrete and practical evidence of our allegiance to Jesus Christ. Christian politics can do much about wisdom, prayer and fasting to help our understanding be transformed and our political acts conform with and serve with God's Will for our lives.

Bruce C Wearne
Committee for Contact with Government
1 February 1992.

Preface :

Last November I attended the "Christianity and Democracy" Conference held at Emory University, Atlanta, Georgia. This was sponsored by the "Law and Religion Programme" at Emory and the Association for Public Justice, Washington DC. As the Australian correspondent for the APJ it was natural that I would attend; as a member of the Reformed Churches Synodical Committee for Contact with Government it was a great encouragement to go with my ticket paid for by special collections which had been taken up in the congregations of Classis Victoria.

Such a trip was also of immediate relevance to my research in the Department of Anthropology and Sociology at Monash University. I have been developing a project on christian democracy in the Europe of the late 20th century and part of this has involved the development of a course on 20th century christian social thinkers.

I have given some thought to what was spoken and written at this conference. As I have done so I have also pondered the state of christian political discipleship in this country. Some of these thoughts are contained in a series of articles which you may have read elsewhere.

In this booklet I am simply writing a kind of "study guide" to accompany the set of 10 tapes which I brought home from Atlanta.

Maybe you are listening to these tapes and reading this booklet alone; maybe it will be possible to discuss the tapes and the comments in this booklet in a group. Whichever way you do it, you should keep in mind that the lectures make demands upon the listener. Ensure that you have enough time to listen attentively. Take notes and prepare yourself for any discussion. On their own the tapes and this booklet cannot do the work for you.

It would be good if you would interest others in these issues, write down some of your ideas and continue to give serious and sustained attention to how our political responsibilities should be shaped to give concrete and practical evidence of our allegiance to Jesus Christ. Christian politics can not come about without "prayer and fasting" so that our understanding is transformed and our political acts conform more and more with God's Will for our lives.

Bruce C Wearne
Committee for Contact with Government
4 February 1992.

Table of Contents :

Overview of Conference

1. Jimmy Carter

2. Jean Bethke Elshtain

3. Harold J Berman

4. Jose Miguez Bonino

5. Gabor Hamza

6. Marcos McGrath

7. Richard John Neuhaus

8. Roberto Papini

9. John Howard Yoder

10. Lazlo Surjan

Conclusion - Some Recommendations for the Development of Christian Politics in Australia

The Reformed Churches of Australia Committee for Contact with Government

Bibliography

OVERVIEW:

Some years ago Rockne McCarthy of Dordt College, Sioux Center, Iowa and Jim Skillen of the Association of Public Justice, Washington, were discussing the prospects of developing a genuine christian political discourse within the public arena of American national life. They felt that a lack of insight characterized the christian contribution. They considered the fragmented nature of christian political discourse, and were convinced that whatever thinking was being done was marginalized; isolated from public debate.

Thus was born the idea which eventually grew into the Conference on Christianity and Democracy : Past Contributions and Future Challenges. It was co-sponsored by the Law and Religion Program, Emory University and the Center for Public Justice, Washington DC.

Essentially it was a conference where papers were presented and conferees developed their own discussion agendas in the time between sessions and late into the evening. There were no "conference resolutions" nor was there much time for sustained public debate. But the papers do provide a very valuable resource of insights and knowledge of what christians the world over are seeking to do to make real the demands of christian discipleship in the political realm. And the set of ten tapes which you have in your possession represent a selection from the thirty sessions which were held.

The papers were organized in regional terms; Europe, Latin America, North America, Africa, Soviet Union and Asia. These formed the back-bone of our deliberations. But as well as regional differences there were other themes running through the conference : Authority, Responsibility, Public Virtue, Social Welfare, Protest. But that was not all; the regional and thematic differences were further cross-matched by an array of speakers of Roman Catholic, Lutheran, Anabaptist, Episcopalian/Anglican, Orthodox, Evangelical, Liberal and Calvinistic persuasion.

The Conference was opened by Jimmy Carter whose lecture is found among the tapes. You will note that these occasions were shaped according to the American-style - fullsome introductions, much sustained hand-clapping and many standing ovations. It was a surprise to me that those in charge of the proceedings were somewhat reticent about opening this christian conference with a reading from the Bible, prayer and a hymn of praise, but accomodated almost totally to these other liturgical symbols of the American "civil religion". In my view this indicated a deeply-rooted evasiveness which needs to be openly addressed in the planning of any future conferences. I mention this here not to pietistically avoid consideration of the lectures, but to highlight the fact that some aspects of christian involvement in the public arena were not easily dealt with. In a context where conference organizers appeared embarrassed by the christian character of their own conference, it was not easy to broach the question of the formative influence of christian evasiveness upon the Res Publica without broaching the issue of its manifestation in the organization of the conference!

But maybe the Conference organizers were trying to conform to the common style of academic conferences in the USA. Maybe they were cognisant of ideological antagonisms amongst conferees that could only inflame the wrong kind of debate during the conference. Maybe they were seeking to avoid something.

All those "maybes" notwithstanding, it was still apparent that those wanting to organize the discussion of "Christianity and Democracy" still have many problems to work through. What this diffidence showed me was the need to spiritually resist the subtle power of those who expect christians to feel embarrassed about publically professing their faith. In our world at this time we inherit a cumulative tradition of resistance to christian discipleship; sober and contented obedience to the Gospel in the political realm can only come through "prayer and fasting".

Some years ago the General Secretary of the International Association for Reformed Faith and Action, David Hanson, wrote an Obituary on the occasion of the death of Doctor Martyn Lloyd-Jones. Hanson wrote out of respect for Lloyd-Jones' reservations about "secularising tendencies" which the Doctor had discerned in the reformational and calvinistic concern for the development of distinctively christian principles in all spheres of cultural life. Lloyd-Jones was concerned that a view was being promoted which assumed that christians first need to immerse themselves in the world-view of modernity before they can evangelize the modern man. Of his attendance at an IARFA conference in 1953 Lloyd-Jones lamented :

"I had to keep on reminding myself that I was in a Christian conference! I had to remind myself of it, because all the appers were entirely philosophical, and the arguments and disputations were almost entirely on that level. There was virtually no prayer at all. It was all a question of papers and of discussions, but it was a Calvinistic conference."

David Hanson observed :

"[In Lloyd-Jones critical remarks] there is truth, but in both of them something important is unsaid and to [his remarks] a reply needs to be made....It should be high priority in our spiritual life to have an adequate answer to these weighty questions" (my emphasis).

When it is remembered that in the 1950s IARFA represented a world-wide and non-ecclesiastical network of calvinists seeking to develop christian faith and action in relation to all spheres of social life, it is sobering to reflect that it is now virtually defunct. We need to have some carefully developed critical insights about its demise and about the non-development of its activities and programme.

Unlike the Conference in the South of France in 1953, the Conference in the Deep South, Atlanta, Georgia 1991 had no public prayer at all. In my view the Conference on Christianity and Democracy indicates that reformational and calvinistic thinkers, particularly in USA, but also elsewhere as well, have not yet developed an adequate answer to Lloyd-Jones' weighty critique. Lloyd-Jones' critique not only

required a written, spoken or intellectual reply. It required in 1953, and still requires now in 1992, a reply in terms of the development of public style which is sober, unashamed and content with the weakness professing faith in the folly of the cross.

Keeping all of the above in mind, I would commend the tapes to your for your earnest study and reflection. The urgency of our situation sometimes eludes our grasp; what is needed is not the search for an all-inclusive formulae or some form of words with which to self-hypnotically reassure ourselves. If we are to see the development of a christian political movement in this country there is going to have to be a major movement in our christian political thinking. To this end this study-book and the tapes are despatched to you.

1. Jimmy Carter
Former president of the United States of America

Introductory Keynote Address to Christianity and Democracy Conference

Don't be surprised if your eyes are a bit watery after listening to this "appeal to the heart". Jimmy Carter, ex-President and trouble-shooter, is seeking to use his energies to promote a more just society. It seems clear that he has a view of public power which allows him to "get on with the job" even if he lost the election whilst an incumbent of the White House. Jimmy Carter's view is that there are very many questions which have to be sorted out about the manner in which christian faith is worked out in the public square. He does not assume that he has all the answers, nor that he has worked out a clearly formulated christian political programme. There are very many issues which need to be addressed; the immediate concern for him is to promote an ethos of caring for our neighbours.

Suggested Study Questions :

1. Apart from the profound encouragement you may have felt upon hearing Jimmy Carter's address, what in your opinion is the single most important issue which he raises? Is there anything that you can think should be done in relation to this by yourself, your congregation or group?
2. How difficult is it to maintain a consistent and credible christian approach when one occupies a high and powerful office? What special difficulties did Carter refer to in relation to his being known for his evangelical [bible-believing] profession?
3. What strengths and weaknesses do you discern to be a part of Carter's political perspective?

2. Jean Bethke Elshtain
Vanderbilt University
'In Common Together' : Christianity and Democracy in North America

In my view the lecture by Jean Elshtain with the response by Jim Skillen was the highlight of the conference. Skillen's response shows the peculiar American problem of talking about a principled christian politics in relation to the structure and character of the American national experience. It is very easy to "switch" into "global mode" almost without thinking, and I think that this is almost what characterizes Skillen's setting forth of his perspective. I find myself in agreement with Skillen in lots of ways, and when it is realized that his topic was specifically oriented to North America it becomes evident that we desperately need some deepened christian historical insight about the nature and character of America.

Jean Elshtain points to the historic union of christianity and democracy in the American experience. During the conference the Europeans, and especially those from eastern countries, raised what to them was the issue of christian politics in Europe - "making friends with democracy". It is the question of the political character of the so-called modern era. Now Jean Elshtain argues a case about the American union as a political experiment which drew upon christian and enlightenment perspectives. When she highlights the ethnic and cultural diversity of the USA, built into the very fabric of its state-federal system, she is also emphasizing her view that the USA is the christian attempt to make friends with democracy in the modern world, as well as the democratic attempt to build a public legal order which tolerates the centrality of religious diversity and choice.

Suggested Study Questions :

1. When is christianity compatible with democracy? When is it not? Does not America promote democracy as a way-of-life and as such does it not rival christianity? Such questions will necessarily involve you in reflecting upon the definition of democracy.

2. What is the point of her reference to Woodrow Wilson's advocacy of "yanking the hyphen"? In Australia we are often told we are and should be multi-cultural in our social character. What does America's experience of seeking to build a national identity which transcends ethnic background tell us about the role of Government in relation to ethnicity.
3. Why is it so difficult to develop a distinctive christian political contribution in the USA?

3. Harold J Berman
Emory University

The Challenge of Christianity and Democracy in the Soviet Union

Harold Berman is an episcopalian, a converted Jew. His "off the cuff" remarks bespeak an inside knowledge of Russian life and culture under the oppressive regime of communism. He also speaks with a deep respect for the ongoing, deep-seated spiritualities of the peoples of the former Soviet Union.

Suggested Study Questions :

1. How does Berman try to correct our taken-for-granted view of the Russian Orthodox Church under communism?
2. What dangers lie ahead for the former Soviet Union with democratization? How does Berman view the prospects for christian political involvement?
3. Recall Berman's view of atheism as a doctrine about God. What are the consequences of such an interpretation for our forms of political tolerance?

4. Jose Miguez Bonino
Emory University
Christianity and Democracy in Latin America, With Special
Attention to the Question of Authority

Bonino makes a special appeal to the question of "authority". For him, a South American "liberation theologian" with a Baptist orientation, Pentecostalism is a significant political movement. He implies that ideas about authority within the church cannot but be enacted, sooner or later, within the public political realm. But note how he characterizes the Pentecostal and Charismatic trends as inherently ambiguous; on the one hand there is the "upward mobility" motive (a variation on the cargo-cult mentality), on the other there is an historical reversion to the authoritarianism which characterized former Roman Catholic forms of Latin American political order.

Suggested Study Questions :

1. What do you make of Bonino's distinction between "corporative" and "political" representation in the Roman Catholic political perspective?
2. What is the particular contribution which Bonino sees the protestants making to South America's political landscape?
3. Is it possible to have christian political action in a context where congregational responsibility is unacknowledged? How does the organization of the church effect both representation and participation in the public sphere.

5. Gabor Hamza
Eotvos Lorand University, Hungary
Emerging Constitutionalism in Eastern Europe and
Christianity

Milovan Djilas referred to the growth and consolidation of a "new class elite" emerging out of the party bureaucracy under communism. As experts in the ruling ideology, these elites were expected to provide the leadership and expertise to overcome the social instabilities to which national life was subjected in the period of transition from a capitalist to a communist state. They were the ones who could point the way to a productive, enlightened and progressive future. The key is to be found in a notion of leadership which derives from one's position in the party. Could it be that christians, even if they have not had the party machinery of a ruling party to support them, could use their power to shape the nation in a similar way? Could it be that christians use of the church parallels the "new class" use of the party?

Under communism, those outside the party, but loyal to the nation, would have to fight long and hard if their contribution was to be seen, heard and respected.

Hamza's perceptive paper highlights the fact that the "emerging constitutionalism in Eastern Europe" is dependent to a large degree upon those who had not thoroughly accomodated to the political machine of totalitarianism and kept instead are able to keep non-communist traditions and insights alive.

In our context it is perhaps useful to reflect upon the methods by which christian people accomodate, by almost imperceptible degrees, to the prevailing materialistic ethos.

Christians can be caught up in their own version of Djilas' "new class" ideology. By seeking credentials and a professional career it is possible to slip over into a "new class" mentality? Is the aim going to be christian service in society or is it a matter of taking the "leadership" for the purpose of holding and using power for the purpose of one's

own group? [reference here should be made to Matthew 20:25-27 where Jesus talks about the leadership which will be exercised among his disciples]. The analysis of Eastern Europe by Gabor Hamza provides a useful orientation; not only for our understanding of Eastern Europe and the far-reaching changes which they are undergoing; but also for the manner in which we orient ourselves in this country.

Suggested Study Questions :

1. Obtain some information about the state of the christian churches in Eastern Europe. Try and find out something of the political orientation of the Orthodox Churches. What distinguished "eastern" from "western" in the history of christendom; does that shed any light upon the predominance of Orthodox Churches in eastern bloc and former communist nations?
2. If Communism was run as a Party-State, in the way that some parts of Christendom established a state-church, what can this tell us about the religious character of public life? How can the religious character of public life be recognized whilst still respecting the diversity of religious beliefs that emerge within any given national territory?

6. Marcos McGrath
Catholic Archbishop of Panama
Democracy and Christianity in Latin America

The speaker is the Roman Catholic Archbishop of Panama. McGrath speaks with an awareness of "the lights and the shadows" of the colonial past in Latin-America, a history which since 1492 has wrestled with the European dual vision of extending the frontiers of Catholic Christendom and the possibility of digging into an El Dorado. Righteous and legitimated genocide, in the exploits of the conquistadors, have bequeathed a bloody legacy.

The Aristotelian theologian Juan Gines De Sepulveda had, in 1550, argued that the Amerindians "require by their own nature and in their own interests, to be placed under the authority of civilized and virtuous princes or nations, so that they might learn from the might, wisdom and law of their conquerors, to practise better morals, worthier custom and a more civilized way of life."

McGrath's paper indicates the pervasive and long-term power of a "mind" which is still with us and which has to be considered, analyzed, criticized and overcome if "integral justice" is to be achieved.

Suggested Study Questions :

1. From McGrath's analysis can you gauge the degree to which the Roman Catholic Church (and other christian churches and groups) are part of the problem and to the degree to which they are part of a possible answer? Try and specify the contribution made by i) Rerum Novarum and Centesimus Annus; ii) Liberation theology; iii) non-Roman christianity.
2. Can you identify some of the features of a culture in which the ecclesiastical power is called upon to give the overall social leadership? What does such a situation mean for i) the internal life and organization of christian congregations? ii) the proclamation of the gospel; iii) the application of biblical principles to spheres which lie beyond the church's jurisdiction?

3. Why does McGrath "detain us in the details" of the Counter Reformation? What characterized this movement and how has Roman Catholic political thought developed since then? Must the Roman Catholic Church in Latin America become increasingly secular?

In association with this tape, and also in relation to the talk of Juan Miguez Bonino you might consider viewing The Mission again, if you have not seen it already.

7. Richard John Neuhaus
Institute on Religion and Public Life
A New Order of Religious Freedom

Note that Neuhaus is very strongly in favour of a dis-establishment of all religious views, especially those which claim to be non-religious and the natural heirs of power in the public square.

Neuhaus's perspective is that the First Amendment, which prevents the United States Congress from establishing any religion, was to safeguard the pre-existent religious and cultural diversity of the states, which had to a considerable degree established religions. In other words the First Amendment, according to Neuhaus (and with him a powerful line-up of political, legal, social and religious scholars), aims at preserving religious freedom rather than mandating any curtailment of its exercise.

Neuhaus very early on in his speech identifies aspects of the "American experience" which are quite unique and which are not emphasized in popular media versions of what it means to be American. Listen again to the first part, and collect newspaper clippings on the school prayer issue and the attempts to have abortion laws overturned.

Suggested Study Questions :

1. Consider education expenditure in relation to
 - i. Government's lawful right to tax the citizenry and
 - ii. the task of Government to protect and defend its citizen's religious freedom.
2. In USA "school prayer" is a contentious issue; what do we say about the prayers that are offered at the beginning of the days affairs in Parliament? What principles should we follow in relation to such activities in our Australian context?

3. Neuhaus is characterized as "conservative" and "liberal". How does he keep these two aspects of his thought together? What is it about his Lutheran-cum-Roman-Catholic christian political perspective which sets his viewpoint apart from other christian perspectives?

8. Roberto Papini
Jacques Maritain International Institute, Italy
Christianity and Democracy in Europe

From the outset of his paper Papini admits that "drastic selections" must be made. Hence discussion is limited to the relationship between Catholicism and Democracy as that evolved after the French Revolution on the European Continent. He leaves to one side the history of Great Britain [and hence the Northern Ireland question], Northern European countries [and hence the political consequences of protestant-catholic relations], the role of Protestant churches, and the USA.

Papini's presentation is difficult to follow and to grasp his intention we have to listen to his attempt to discuss "christianity and democracy" in terms of an ecclesiastico-communal version of modern christianity. Note that the church's "first encounter" with Democracy is interpreted in terms of the hierarchy's pronouncements.

One suspects that Papini's vision of church-centred christianity cannot sit comfortably with a complex and differentiated social order. Try and identify the various phases he nominates in the unfolding relationship between Rome and modern Europe.

Suggested Study Questions :

1. From Papini's talk can you identify key themes in contemporary Roman Catholic doctrines about the character of christian democracy? Does not Papini place the emphasis upon the contribution of the church? How would such a perspective shape the relationship between the church and a political party, even if that was sympathetic to Rome? What problems lie ahead for church-centred and church-initiated christian politics? Is there a particular political task which the church can do which a christian political movement could not or should not do?
2. How does Papini construe the "ecumenical movement"? Is it not viewed as a non-catholic attempt to re-create the unity

- of christendom? Does he not re-draw (Counter Reformation) Catholicism as the fulfillment of the ideals of the ecumenical movement which the protestants have implicitly ignored?
3. In Papini's Roman perspective the journey towards political democracy in the "Catholic world" was slow and arduous. What was/is at stake in the Roman Catholic confrontation with liberalism? Is he referring to theological liberalism, or to an alternative world-view which makes itself known in all social life? From the standpoint of Rome is not protestantism a form of "liberalism"?
4. Consider Question 2 on Marcos McGrath's presentation in connection with Papini's argument. Keep as close as you can to the content of Papini's address.

9. John Howard Yoder
University of Notre Dame
Christianity and Protest in America

Yoder wishes to avoid two "knee jerks" :

1. the conservative knee-jerk - against all protest except protest against the attempt to change social order; and
2. the rebellious knee-jerk - which considers that the present is never good enough to tolerate.

He asks critically : "What kinds of christianity get involved in protest in a helpful way and which do not?"

Yoder specifies Revelation as the absolute pre-requisite of protest and the moral law revealing the will and workings of JHWH/Adonai is the spark from which christian protest should become enflamed. Yoder sees a divinely ordained slowness in the victory of the truth over oppression. To be maintained in this historical protest our human pilgrimage needs to be nurtured by a "committed community". And when the church begins to act according to its nature as a non-self-centred social institution of power then it can become part of the answer rather than staying part of the problem.

Yoder's perspective leads him to see an inner connection between the Reformation's Sola Scriptura principle and the rights of conscience, the development of a tolerant society and the development of constitutional limitations upon a central governmental-state power.

Suggested Study Questions :

1. How do we avoid "purchasing power or "relevance" at the cost of fidelity"? In which ways does Yoder's view cut across traditional church-centred (Roman Catholic) and individual-centred (evangelical protestantism) versions of christianity? What name would you give to his approach and what are its principles? The adjective "christian" is not sufficient to identify his particular stance; you might consult works from the bibliography or an entry from an

encyclopaedia on ana-baptist thought.

2. Is Yoder's approach a variation on the approach of Francis Shaeffer who advocated "co-belligerency"?
3. Listen again to his view of the relation between the American Bill of Rights and reformation christianity. What, in his view, is the essence of the American experiment?

10. Lazlo Surjan
Minister of Social Welfare, Hungary
Christianity and Protest in Europe

Surjan draws the current scene as a continuation of trends already in process since the end of World War II. He, like other Catholic thinkers McGrath and Papini, draws history and christian discipleship very much in ecclesiastical terms. But there is a very strong spiritual emphasis (is it a spiritualistic view of history, perhaps?) in his paper. He emphasizes the historical power of tradition to restrain discipleship, and does not seem to be quick to defend tradition as the means of nurturing discipleship. For this reason his paper takes a peculiarly critical tone.

Note the reference to the break-down in Roman Catholic imperialism through the decision to end the "monarchy" of Latin which allowed believers to speak and hear the gospel again in their own tongue.

Surjan paints the crisis of the 20th century and argues that even liturgical reform can have significant and powerful political repercussions. But those living in the wake of a disintegrated communism need more than mere words filled with ideological passion.

The Second Vatican Council was the taking of a few steps toward reform and in so doing it unleashed social processes of which it had not conceived. Surjan is aware of the spiritual developments in Eastern Europe among the masses and indicates that in his view this has derived in some large degree from Rome having being moved to act in certain ways by the Holy Spirit even if the Pope, Cardinals and Bishops were unaware of it.

Suggested Study Questions :

1. Note Surjan's "democratic" rendering of the christian gospel. Listen again to the second part of his presentation and try to identify the part Surjan ascribes to the Papal authority, especially John XXXIII. Compare his approach

with that of John Howard Yoder.

2. A tape like this one might provoke some who listen to borrow a few biographies of 20th century Popes from the local library. Also consult the Vatican II documents. You might like to search out Roman-Catholic theologians and thinkers near you to ask for clarification and begin some form of discussion about christian politics.
3. Consider Surjan's advocacy of the principles for effective communication. What are these?
4. What are the pre-requisites for a democratic society according to Surjan and what contribution can christian discipleship make to this?
5. Assess the effect of environmental degradation upon christian democratic activity. What non-political and political responses need to be made. Can Eastern European christian democracy afford to get involved in christian-nationalism, failing to develop the local activity in harness with the wider European movements?

Conclusion

Recommendations for the Development of Christian Politics in Australia and Some Suggestions for Further Study

1. There are many issues canvassed in these scholarly and "semi-popular" lectures. For us as christian people to begin to adequately grasp them will require commitment to study and commitment as congregations to support and encourage those who study, in particular those who are involved in the historical-social and human sciences.
2. If reformed people are to get immersed in politics, and all that that involves, then some effort will be required to deepen understanding of reformed and other christian political traditions. This will take some effort and will not be achieved by a programme of lectures or by reading a number of books, no matter how important such activities are. it will require a committed, painstaking, unromantic involvement over the longer-term.
3. Congregations and sessions should be giving some consideration to the christian political education that should be a part of christian education programmes, catechism and preaching.
4. There are many "topics " that can be suggested for further study. The list is endless. Should you want advice on what to study and where to start you might consult the committee's booklet "Making an Impact"; for further advice beyond the scope of that booklet write to the Committee for Contact with Government direct or to Bruce C Wearne, Department of Anthropology and Sociology, Monash University - Frankston Campus PO Box 527 Frankston Victoria 3199.

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The Committee plans to produce an extended annotated bibliography in the near future.